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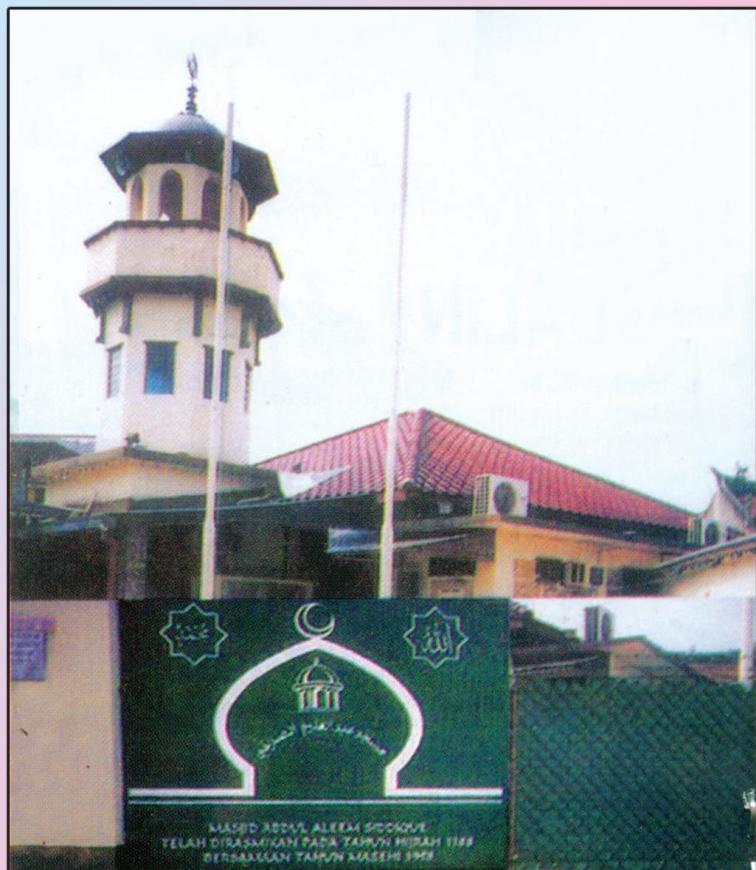
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★ The Month of Muharram

★ The Qur'an and the west

★ Veil of a time

انسانی زندگی پر زریق حلال کے اثرات



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"The MINARET may not necessarily agree with the opinions of the writers

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FROM THE EDITOR'S DESK

Pakistan was born free, sovereign and independent. Today it appears to be in chains and in deep trouble. The country, it seems to be sleepwalking towards a uncertain destination. Is it near to anarchy? In a rudderless confusion it could end up sliding into darkness. A civil war like situation is looming over the country. Suicide bombers are blowing themselves up with impunity and choice causing havoc and disastrous consequences for the country and its inhabitants. There is a rising specter of a fragile Pakistan confronted by hostile forces reviving up their efforts to dismember the country. Every ordinary folk is trembling with fear and anxiety for the blessed land.

The situation that Pakistan finds itself today is perhaps the most precarious and pernicious that it had experienced since its auspicious inception. Many years ago the traumatic events of 1971 had left it as a devastated nation reduced to ashes almost literally. The political gurus see the present and foreseeable future even grimmer.

Our national security is under threat from our internal disharmony which is not only encouraging the centrifugal forces but also diminishing our dignity in the comity of nations.

The modern day methodology of destroying a state is to target it from within through insurgencies and political uncertainties and by providing money and weapons to indigenous dissidents. The economy automatically collapses and so do all other state structures. This is what

appears, is being done with Pakistan by nations hostile to Pakistan while the whole nation watches with a disgusting indifference. There seems to be an overall plan to keep all parts of the country ignited so that the instability paradigm allow our foreign detractors to plug it.

Presently we appears to be a nation that has its eyes and ears open but it neither sees nor hears anything to an extent that we remain indifferent despite actually knowing what is happening to the country.

According to the defence analysts, the state of Pakistan is confronted with three enemies that are closely intertwined. Firstly there is Al-Qaeda which comprises Arabs, Uzbeks and a select group of Pakistanis also. Then there is Taliban who consists of different branches including Afghan Taliban in Afghanistan. The later are ideologically connected to the group known as Pakistani Taliban who are engaged in fighting a battle inside Pakistan to achieve their devious designs. Then there are Punjab based Salafi-Jihadis group wrongly termed as Punjabi Taliban. Actually, Taliban is a term that has historical context and can only be used in case of Afghan Taliban. Nevertheless the Punjabi Jihadis are ideologically driven and keen to play their hideous part in destabilising the state.

Pakistanis today are desperate and vulnerable. There is a real war going on in the country. The Pakistan army has been propelled into a high intensity military operation in Swat, Malakand and now the

latest in South Waziristan. The army is doing extremely well under the circumstances but how successful the operation in South Waziristan may be, and no matter how hard and well the army fights, the outcome is going to depend on political reforms and the implementation of a string of promises and understandings long made and shortly neglected and forgotten. The military may be able to break the militants hold over the areas but in the long run it is the civil administration that requires urgent reforms if the whole process does not have to be redone at some other date in future. The violence of the militants and the army action against them has undermined the efforts aimed at economic developments in the region which was already a development desert before the current operation. A black economy in goods, drugs and weapon has flourished in the absence of inward investment that would have provided an alternate livelihood to

smuggling. There are no jobs that could attract a largely uneducated population and it is a little surprise that the militants find it easy to recruit and retain young men who see no future outside the possible short but possibly the profitable life of Jihad.

Every nation has to take some bold decisions at such junctures of their national life but the decisions require examples to be set by the leadership. If Pakistan is to survive the present onslaught, its leadership, of all hue, must unite against a common enemy. The army needs to resolve to fight and destroy the monster. When confronted with an existential threat, survival depends on unity of purpose. The battle of minds need to be won before the monster of extremism can be defeated. It can only be won when all and one realise that their real enemy resides within.....

FARID

SAYING OF THE HOLY PROPHET ﷺ

The worst people are those who are double-faced; and when they talk to another person they say what he likes; and when they talk to another person they talk what this fellow likes. On the Day of Resurrection such person will have two reins of Fire in their mouths and their tongues will be of such length that they would drag them and trample them under their feet.

CALL FROM THE MINARET

*His Eminence Maulana Muhammad Abdul
Aleem Siddiqui Al-Qadri.*

THE CODIFICATION OF ISLAMIC LAW

The Islamic religion which comprehends in itself that Islamic law is solely based, from beginning to end on the foundations of Holy Qur'an and Sunnah. The Holy Qur'an in itself is the store-house of knowledge, all that we need. Yet the Sunnah of the Prophet (ﷺ) is also treasure of guidance and second basic source of law.

The Holy Qur'an was not delivered to the Prophet as one complete book but was revealed to him bit by bit and piece by piece. The revealed verses of Qur'an were fixed up in chapters by the Prophet himself under the Divine guidance. He also fixed up the serial arrangement of the Chapters, and all that under the Divine instructions, thus leaving no one to dissent.

The Sunnah of the Holy Prophet (ﷺ) which formed the second primary source of Islamic law (numbering hundreds and thousands) were preserved in the hearts of the Companions (some also in the written form) were needed to be classified in the form of law and by laws, topics and problems and then codified in the book form after passing away of the Holy Prophet (ﷺ). The object was to enable every Muslim to know the law in the easiest way. This was an enormous task but carried out with utmost care by an advisory council composed of such experts of Islamic learning who were firmly grounded in the knowledge.

His Eminence Maulana Abdul Aleem Siddiqui Al-Qadri (RA) (1892-1954) was one of the most gifted intellectuals of his time. His rational approach to present day problems displayed his depth of knowledge. We bring his book "Codification of Islamic Law" for our readers in serialised form. The readers shall find his lucid narration that describes historically the magnitude and sensitivity of the problem to attract the present day society that is shoring away from the Islamic norms and values.....Editor

SOME BASIC OBSERVATIONS

In my class-lectures and public speeches, I have already explained the obvious truth that only the inventor and manufacturer of a machine knows best how to use it and he alone can properly teach its use to others. I have also explained that every maker holds his creation dear and does not like it to be spoiled in any way, and that, consequently, he teaches its method of use himself.

I have also explained and proved by

rational arguments that the universe decidedly owes its existence to Creator, for Whom every particle of the Creation is a witness. I also made it clear that, just as there are natural laws which govern the working of the universe (and they are called **God's Way** in the Holy Quran), similarly there are laws, ordained by God, relating to the individual and social life of human beings, and that it is God's Way to teach them to mankind, for which the divinely-appointed law of delivering Divine Guidance in the form of **Wahy** (i.e.

Revelation) through the Prophets and Messengers endowed with special capacities by God to perform the task, has been coming into play since the creation of humanity.

I have further explained that humanity and its culture and civilisation have grown gradually, that for a very long period the races and nations of the world remained divided and segregated from each other and that, during that period of immature humanity, separate Prophets and Messengers of God continued to come to the separate human communities, so much so, that on certain occasions, more than one Prophet was working at the same time among different groups. However, when the time came for humanity to come together, when the age of the printing press and the wireless and the aeroplane dawned, when mankind arrived at the stage of its history where it could function as one body, when the human ingenuity was on the verge of developing those means whereby it could preserve the Divine Message for all time, God Almighty sent such a perfect guide, such a World Prophet and Messenger, who came with the title not of **the Mercy for the Arabs** but as **the Mercy unto all the worlds**, and God's Word was announced.

"Verily, We have sent thee not but as the Bringer of Glad Tidings and the Warner for the whole of humanity. (34 : 28)

That great Prophet came transcending the limitations of country and clime. He came as the Divine Mercy Personified. He came with the Divine Message of Mercy, the Revealed Guidance, the Divinely-appointed Law, the Religion of

Mercy. His glorious name is MUHAMMAD, i.e., the Praised One, (God's Blessings and Peace be upon him!). He was declared to be the Last Prophet. Prophethood found its consummation in his august person. Religion was perfected in all its aspects and one for all. The Divine proclamation was made:

"This day have I perfected your religion for you, completed My favour upon you, and Have chosen for you Islam as your religion'. (V : 4.).

That great Prophet announced in unambiguous terms: "I am the last Prophet and there is no prophet after me".

Humanity had received the Perfect Religion. Consequently the door of Divine Revelation was closed and sealed, and God's last Prophet announced: "Nothing remains from the prophethood except true dreams". This was a statement meaning the Divine Revelation, which has been named in the Holy Quran as Wahy and which means positive and certain knowledge communicated by God, came to an end with the Last Prophet (ﷺ).

In that literal and certain Revelation (Wahy Matlu) which was granted to that great Prophet, the Divine promise of preserving it was affirmed. The Word of God proclaimed:-

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)". (XV : 9).

And, again:-

"And indeed it is a Book of exalted

powder. No falsehood can approach from before or behind it: It is sent down by One, full of Wisdom, Worthy of all Praise." (XLI : 41, 42).

For the preservation of the Message, God Almighty advised His Holy Prophet (ﷺ) the following words:

"Move not thy tongue concerning (the Quran) to make haste therewith. It is for Us to collect it and to promulgate (or recite) it. So when We have promulgated (or recited) it, follow thou its recital" (LXXV : 16-18).

That was about the text of the Holy Quran which is preserved today not only in Book form but also in million of human brains.

As for the preservation of the meanings of the Quranic text, God Almighty made it clear that:

"Nay more, it is for Us to explain it (and make it clear)". LXXV : 19).

Thus, it was not only the preservation of the text of the Holy Quran but also its meanings, which God Almighty took upon Himself. Hence the Holy Prophet (ﷺ) said: "I have been given the Quran and the like of it along with it".

This means that the Holy Prophet (ﷺ) was not given only the Quranic text, but was also taught its meaning by God Almighty.

The Holy Prophet (ﷺ), in his turn, transmitted the text as well as the meaning to his Companions. Every student of the

Hadith knows that the Companions would come to him, take lessons from him in portions of the text along with their meanings and explanations, and, in their turn, teach the same to others.

Thus, on the one hand, the Holy Prophet (ﷺ) transmitted the actual meanings and true explanation of the Holy Quran to his Companions and through them to the later generations, while on the other, he pronounced a definite warning to all those who might wish to change the meanings and the explanations. He said:

"Whosoever explains the Holy Quran according to his personal opinion, let him make his abode in hell"

He further warned those who might attribute false explanations or forged Hadith to his name, saying:

"Whosoever intentionally attributes a false thing to me, let him make his abode in hell".

Then, after he had taken all the steps for preserving the teachings of Islam, the Holy Prophet (ﷺ) informed the world that:-

"One party of my followers will always remain above others with clear truth. Whosoever opposes them will not be able to harm them (i.e. overpower them in argument), until the Last Day".

In the light of the preliminaries outlined, I am sure you have understood fully that the Islamic religion, which comprehends in itself that Islamic Law (i.e., the Shariah), is based, from the

beginning to the end, on Divine Revelations, which will remain in its original purity (Insha-Allah) to the Last Day. Every word of the Holy Quran is from God, and for the explanation of every word the Personal Guidance (or Sunnah) of the Holy Prophet (ﷺ) is present.

Thus, when Hazrat Aysha, the truthful, (God be pleased with her!) was asked about the morals and manners of the Holy Prophet (ﷺ), she replied: "His morals are the Quran", which means that the Holy Prophet's (ﷺ) actions and sayings were the practical commentary of the Holy Quran, or, in other words, the Holy Prophet (ﷺ) was the embodiment of action based upon the Holy Quran. (May his memory be ever green!).

It is because of this that God ordered us in the Holy Qur'an:

"So take what the Apostle assigns to you and deny yourselves that which he withholds from you". (LIX : 7).

And, again:

"Verily, in the Apostle of God there is for you the best model". (XXXIII: 21)

We are further told with great emphasis that every actin and saying of the Holy Prophet (ﷺ) is thoroughly based on revelation from God. Thus, the Holy Quran says:

"Nor does he say (aught) of (his own) desire. It is no less than revelation sent down to him". (LIII : 3-4).

Still more emphatic is the following

Quranic verse :

"Verily, those who give their pledge to thee (O Prophet!) do nothing less than give their pledge to God: The Hand of God is over their hands". (XLVIII : 10).

Further, the Holy Quran describes the act of the Holy Prophet (ﷺ) as the act of God. It says, while referring to the Holy Prophet;s (ﷺ) act of throwing dust towards the enemy during the battle of Badr:-

"When thou threwest (a handful of dust), it was not thy act, but God's (VIII : 17).

Thus, at another place, the Holy Quran says:

"He who obeys the Apostle, obeys God." (IV : 80).

Hence, the basis of the Islamic religion and law is first the divinely revealed Guidance existing in the form of the Holy Quran and second the Sunnah (Personal Guidance) of the Holy Prophet (ﷺ) which is nothing else than a practical and magnified reflection of the Holy Quran.

It was this fundamental importance of the Holy Prophet's (ﷺ) Sunnah which compelled the early Muslims to observe extreme caution in receiving and transmitting the Prophetic Traditions (Ahadith). THe Companions valued every saying of the Holy Prophet (ﷺ) as the greatest treasure, strived their utmost to preserve it, and understood every teaching of the Holy Qur'an in the light of those Sayings.

The Month of Muharram

Mufti Muhammad Taqi Uthmani

Muharram is the month with which the Muslims begin their lunar Hijrah calendar. It is one of the four sanctified months about which the Holy Qur'an says:-

"The number of the months according to Allah is twelve months (mentioned) in the Book of Allah on the day in which He created heavens and the earth. Among these (twelve months) THERE are four sanctified". (9:36)

These four months, according to the authentic traditions are the months of Zulqa'dah, Zulhijjah, Muharram and Rajab. All the commentators of the Holy Qur'an are unanimous on this point, because the Holy Prophet (ﷺ) in his sermon on the occasion of his last Hajj, has declared:

"One year consists of twelve months, of which four are sanctified months, three of them are in sequence; Zulqa'dah, Zulhijjah, Muharram, and the fourth is Rajab."

The specific mention of these four months does not mean that any other month has no sanctity, because the month of Ramadhan is admittedly the most sanctified month in the year. But these four months were specifically termed as sanctified months for the simple reason that their sanctity was accepted even by the pagans of Makkah.

In fact, every month, out of the twelve, is originally equal to the other, and there

is no inherent sanctity which may be attributed to one of them in comparison to other months. When Allah Almighty chooses a particular time for His special blessings, then it acquires sanctity out of His grace.

Thus, the sanctity of these four months was recognized right from the days of Sayyidina Ibrahim (AS). Since the Pagans of Makkah attributed themselves to Sayyidina Ibrahim (AS) they observed the sanctity of these four months and despite their frequent tribal battles, they held it unlawful to fight in these months.

The month of Muharram has certain other characteristics peculiar to it which are specified below.

1. Fasting During the Month

The Holy Prophet (ﷺ) has said:

"The best fasts after the fasts of Ramadhan are those of the month of Muharram."

Although the fasts of the month of Muharram are not obligatory, yet, the one who fasts in these days out of his own will and choice is entitled to a great reward by Allah Almighty.

2. The Day of Ashurah

Although the month of Muharram is a sanctified month as a whole, yet, the 10th day of Muharram is the most sacred

among all its days. The day is named "Ashurah".

According to the Holy companion Ibn Abbas (RDA). The Holy Prophet (ﷺ), when migrated to Madinah, found that the Jews of Madinah used to fast on the 10th day of Muharram. They said that it was the day on which the Holy Prophet Musa (Moses) (AS) and his followers crossed the Red Sea miraculously and the Pharaoh was drowned in its water. On hearing from the Jews, the Holy Prophet (ﷺ) said, "We are more closely related to Musa than you" and directed the Muslims to fast on the day of Ashurah. (Abu Dawood)

It is established through a number of

authentic Ahadith that fasting on that day of Ashurah is Sunnah of the Holy Prophet (ﷺ) and makes one entitled to a great reward.

According to another hadith, it is more advisable that the fast of Ashurah should either be prefixed or suffixed by another fast. It means that one should fast two days: the 9th and 10th of Muharram or the 10th and 11th of it. The reason of this additional fast as mentioned by the Holy Prophet (ﷺ) is that the Jews used to fast on the day of Ashura alone, and the Holy Prophet (ﷺ) wanted to distinguish the Islamic-way of fasting from that of Jews. Therefore, he advised the Muslims to add another fast to that of Ashura.
(Courtesy: Islamic Voice)

GRANDEST EPISODE IN MAN'S HISTORY

Mr. Abdullah Yousuf Ali

The mission of Imam Husain was to keep alight the beacon of truth in a world enveloped in darkness — when political power was associated with arrogance, selfishness, luxury, idleness and want of faith, he showed by his life that poverty and humility were consistent with the highest spiritual teaching, and by his death that unselfishness and trust in God were more powerful weapons for the higher life than worldly triumphs. Owing to the corruptions in the UMMAIYED court much dissatisfaction, division and doubt had spread

over the Islamic world. The martyrdom of the Prophet's grandson did much to reunite many factions, and to redirect their attention to the Prophet's message of brotherhood and righteousness. The moving story of Husain's sufferings and the patience and firmness with which he endured them has appealed to Muslims of all sects and schools of thought, and to non-Muslims also. The domestic details of the tragedy furnish some of the grandest episodes in the inner history of mankind.

What Islam says about Marital-violence Issue?

Waseema Hameed Qureshi

Men and women have been endowed differently. Male and female gender qualities don't match. Although a woman can function as the breadwinner, while being both the bearer as well as caretaker of the family offspring, a man is constituted only to meet the requirements of the tough outdoor life. For the special responsibility a physically enabled female shares with nature in the grand task of procreation, a male has to, as Allah's vicegerent, carry out this delegated responsibility of providing, protecting and comforting his marital partner to the best of his ability.

Let there be no mistake in understanding that Islam has not in any case allowed violence against the weak and least of all against women. Allah has indeed, been highly Gracious and Merciful in issuing mankind the Book which instructs us through our difficulties in life.

Every word of His Message means to direct us towards righteousness in the present life and better rewards for the Hereafter. Indeed, mistaken are those who misinterpret Qur'anic verses as word of permission to execute violence against women such as when it quotes:

Men are the protectors and maintainers of women because Allah has made one of them excel over the other, and because they spend out of their possessions. Thus, righteous women are obedient and guard the rights of men in

their absence under Allah's protection. As for women of whom you fear rebellion, admonish them, and remain apart from them in beds, and beat them. Then if they obey you, do not seek ways to harm them. Allah is Exalted, Great' (IV: 34).

All human societies set up courts in one form or the other which are allowed to function by social consensus, to warn punish with hard labour or imprison social offenders. Even doting mothers often use corporal punishment to admonish children who refuse to obey rules of discipline.

When warnings and reasoning cannot pump sense into an adult, other options have to be tried to help secure the survival of family life. Methods may vary according to needs. But the core purpose is to firmly safeguard the interests of all concerned persons.

It doesn't matter if some degree of harshness is used to restore marital unity and harmony, but it definitely is devastating when acts of defiance should fall on deaf ears and be allowed to disrupt family life, render the system nonfunctioning and in turn, rob the self-esteem and confidence of those young ones who, God has trusted us with to nurture and protect.

Marital disputes, no doubt, are best resolved within the privacy of home, particularly when the repute of modesty (a woman) is at stake. It is all the more

preferable if one of the two partners-in-relationship is to act as a mediator, for they are better known to each other than outsiders.

In this respect, the husband, as provider has been chosen for the task of straightening up of household matters whenever things start getting out of hands.

In fact, this is a tough to put into practice, for in case of misuse of his position Allah has warned of grievous punishment for injustice. The Almighty surely did not intend to encourage marital violence, as some people do misinterpret, because He has categorically declared: 'Those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin' (XXXIII:58) So, the above decree was issued undoubtedly, with the high purpose of protecting the sanctity of home-life.

Here we also find, how the above verse distinctly restricts the degree of authority Allah, the most Merciful, places in a man to act as a reformer in marital matters. A reformer cannot reform others before placing himself into the frame of reform first.

Any true believer, who imagines living in the omnipotent presence of the Lord, cannot possibly dare take advantage of his position to make another person's existence subject to difficulty. If a man resorts to violence using lame excuses, he should know that:

'Those who slander chaste, indiscreet and believing women are cursed in life and in the Hereafter: For them is a

grievous Chastisement on the day when their tongues, their hands and their feet will bear witness against them as to their actions'.

Before claiming to act as Allah's vicegerent to reform women-folk, therefore, a man must give himself a thorough check up. He has to see that the rebellious attitude of his wife is not a result of and hence a silent protest against his own waywardness.

Allah doesn't intend women into slavery of men by disallowing them an equally active part in the outdoor side of this material life. Allah, nowhere in His Book excludes females from the right to use own discretion and free will. His Limits are for the best interest of mankind and both men as well as women have to comply with those limits, not under social pressure but through a wholehearted acceptance of Allah's commands.

Things, we know, don't work with half-hearted commitments. In case of defiant behaviour, a man can use a cane for his wife, yes, but Allah, the oft-forgiving, the most Merciful, hasn't left women unshielded against injustice. He quotes: 'And those who launch a charge against chaste women, and produce not four witnesses, flog them with eighty stripes and reject their evidence ever after: For such men are wicked transgressors' (XXIV:4).

This is a serious notice to the people who choose to abuse women emotionally and physically without adequate and ample evidence to support their views. Allah has indeed proposed very terse

physical sentence and public humiliation as a reward for the perpetrators of violence in the present life and an everlasting grievous punishment for the Hereafter.

It is for this very reason that despite the decree, nowhere in the Sunnah of our Prophet Muhammad (ﷺ) or his followers in Islam, one finds a single example of wife-beating or marital violence in general. Discussion, reasoning and intervention by family members were always the preferred methods used to put family matters in order.

Islam believes in free expression of opinion. An Islamic ruler serves the subjects with true spirited fear of God. The burden of sovereignty humbles him down to being self-critical about personal character and possessions.

The caliphs of Islam took public criticism with exemplary humility and apology, where necessary. They were wise and self-conscious about human erring. They faced the world with fortitude to self-correct. Their deeds outline the unique character, a role model would need to adapt as Allah's servant, begging for His forgiveness every step of the way, as they did.

The code of practice attached with a decree of this nature is so frighteningly strict and burdening that there is, of course, no room for some fool to gratify himself by readily offering to hold the reigns of

His jurisdiction only to serve personal whims.

The domestic unit, therefore, could not be exempted from a universally accepted necessity, which demands someone at the top management seat to run the household affairs under one command.

There has to be a captain for each individual vessel just as there has to be a leader to direct a unit of soldiers towards a goal. This being an acknowledged fact that two managers cannot be appointed in the same rank, only one could be chosen to become the head.

Allah as Creator has the best knowledge of His creations and hence if He decreed a male to be the captain of the domestic ship, his marital partner should have no qualms in accepting His command wholeheartedly. We must realise that this is to ensure the social and moral welfare and security of human race, within the means of how we have been constituted.

We must appreciate the knowledge that a place of leadership means meeting a challenge to reform self first of all. The fear of the Almighty should thus, change the ferocity of a man's temperament into humbleness, his egoism into servitude and his heedlessness into concern.
(Courtesy: The News)



The Qur'an and the West

Dr Muzaffar Iqbal

After a century of concerted efforts to discredit hadith literature as a veritable source of Islam, the western academia has now diverted its full attention to the Noble Qur'an. There are, literally, thousands of new graduate students working on various aspects of the Qur'an at different western universities. Numerous books are being published on the Qur'an and there is an increasing number of graduate and undergraduate courses in the department of religious studies specifically devoted to the Book held sacred by one-fourth of humanity. This new attention to the Qur'an is neither accidental nor incidental; it is also not a well-planned conspiracy; it is simply the most logical outcome of western attitudes towards Islam and its source material.

This new attention to the Qur'an is not without affinities to certain recent global events which have strained the relationship between Muslims and the West in general. Like the Crusades and the Turkish Wars of the previous centuries, which produced an enormous interest in the Qur'an in western Christendom, current global tensions have generated a new round of scrutiny of the Qur'an by western thinkers, clergy and academia. These new tensions have also created a certain degree of urgency (and funding) to study the Qur'an, which is now being seen as the very root of the "Muslim problem," not only by certain European and American politicians but also by some scholars and religious leaders.

This perceived problem comes, more

specifically from the Qur'anic verses on Jihad, which has attracted the attention of many influential politicians and various think-tanks. As a result of fear, misunderstanding, and sheer ignorance, terrorism is also being linked to the Qur'an. Certain Muslim governments have been forced to "expunge" many verses dealing with Jihad from the educational curricula. The vigorous military, political, economic and cultural campaign now underway has, however, not remained in the domain of politics; it has its academic counterpart, just as the Orientalism of yesteryears was not merely an academic exercise.

"The Qur'an and the West", one of the first books on the Qur'an published in the West after the events of September 11, 2001, is a case in point. The author, Kenneth Cragg, who "for six decades has been recognised and praised as one of the West's most gifted interpreters of Islam," is pre-occupied with the relevance of the Qur'an to the events of that day, which he takes for granted as being the work of Muslims who are "inspired by the Qur'an." While both these premises are doubtful, what is relevant here is the sheer force of these events, leading western scholars and religious leaders like Cragg to look into the Qur'an to discover the root of the "inner crisis in the liability of Islam."

In his book Cragg oscillates between condemning the "harsh belligerence in the Qur'an, a strong pugnacity on behalf of faith," and what he calls its "gentler side." Despite his counsel to westerners

to respect the Qur'an and Muslims, Cragg's own highly charged book is filled with overt and covert insults and disparaging remarks. His book is primarily an attempt to sift and separate apart from the Book of Allah portions that he calls the "acceptable Qur'an – the one that has no political content, no theme under the title of Jihad save the Jihad bi'l-nafs, a Qur'an with no role in the shaping of society, for "the political power-exercise only came at all for the briefer Medinan period and had been firmly excluded throughout the defining Meccan years when only the ever prior preaching task was given (to the Prophet). He does this by making a sharp distinction between the Makkan and Medinan period of the Prophet's life as well Makkah and Medinan surahs – this time in a much harsher manner than he had done in his 1971 work, *The Event of the Qur'an: Islam and Its Scripture*. This is by no means, an isolated example of the western academic attitude towards the Qur'an.

Historically, the current western academic attitudes can be traced back to the work of the nineteenth century Orientalists and, through them, to the five centuries of discourse on the Qur'an by Christian polemists-cum-philologists who appeared on the western academic scene in the fourteenth century, when the Church Council of Vienna, held in 1312, announced the establishment of chairs in Arabic, Greek, Hebrew, and Syriac at Paris, Oxford, Bologna, Avignon, and Salamanca. It is the vast store of

Orientalism from which most of the current western discourse on the Qur'an derives its kinetic pressure and material resources, although "today an Orientalist is less likely to call himself an Orientalist than he was almost any time up to World War II," as Edward Said has noted in 1978.

The contemporary academic discourse on the Qur'an has re-cloaked itself in new garb in order to distinguish itself from Orientalism proper, but it is unreasonable to assume that any scholarly tradition can dissociate itself from the core values, assumptions and premises of its mother tradition. Thus, while the current academic writings on Islam are no more the sole cominion of the erstwhile Orientalist, the study of Islam as a subject alongside other religions in the relatively new departments of religious studies, as well as in the older and well established area study departments and departments of languages and literature at numerous British, European and North American universities, has umbilical links with the Orientalism of yesteryears.

A general survey of the contemporary western academic study of the Qur'an makes it abundantly clear that it cannot rid itself of the very foundation on which it stands, because, as Edward Said noted, "despite its failures, its lamentable jargon, its scarcely concealed racism, its paper thin intellectual apparatus, Orientalism (continues to) flourish." (Courtesy: The News International)



SERMONS OF IMAM HUSSAIN (RDA): AN ASSET FOR FOLLOWERS

Farhat Hussain

With the birth of Imam Hussain (RDA), the news was also spread that he would be martyred. Hadhrat Umm-e -Fazal the mother of Hadhrat Abdullah Bin Abbas, who had fostered Imam Hussain (RDA) says, “One day, I took Imam Hussain (RDA) to the Holy Prophet (ﷺ) who kissed and dandled the child. In the next moment, the Holy Prophet (ﷺ) burst into tears. I was very embarrassed to see the situation, but asked the Holy Prophet (ﷺ) the reason behind his weeping. The Holy Prophet (ﷺ) said that the angel of Allah, Hadhrat Jibreel (Alaihis salaam), had come to him (The Holy Prophet) and had given the dreadful news that his grandson would be killed by his Ummah when he would be just 57. I surprisingly asked, “Whether your this son”? The Holy Prophet (ﷺ) replied positively and said that Hadhrat Jibreel (AS) had also brought me the soil of the place where this son of mine would be martyred.”

The golden era of *Khilafat-e-Rashedaa* ended and Amir Muawiya made his son, Yezid, the ruler. But it was an un-Islamic government which was absolutely based on tyranny and dictatorship. It was purely an aristocratic form of government which demanded Imam Hussain (RDA) to accept it by giving his oath of allegiance, but the Imam turned down this demand.

On the invitation of Kufans and the message received from Hadhrat Muslim Bin Aqueel, the Imam (RDA) decided to move towards Kufa, the city which was made the capital of the country by Imam’s father, Hadhrat Ali (RDA) during his caliphate. The governor of Kufa, Ibne Ziad received the news of Imam’s departure for Kufa, who sent his troops to stop the Imam from moving forward. Ibne Ziad’s forces compelled Imam’s caravan to stay at Karbala, the place where the famous tragedy of Islamic history took place on 10th Muharram, 61 Hijra.

Imam Hussain (RDA) is not only the grandson of the Holy Prophet (ﷺ), son of Hadhrat Ali (RDA) and Bibi Fatima (RDA), brother of Imam Hassan (RDA) and Bibi Zainab and *Sayyid-us-Shuhada* (leader of martyrs), but also a great orator who delivered different sermons to his fellow people and also to the forces of Yezid on various occasions.

On the occasion when the governor of Madinah, Walid Bin Utteba, called Imam Hussain and asked for the oath of allegiance in favour of Yezid, the Imam said:

“Oath of allegiance is not a secret act. When you call all other people, also call me then.”

Listening to this, closely sitting to Walid, Marwan Bin Hakam advised Walid to kill Imam Hussain (RDA) as it was the most suitable time as if he (Imam) left, they would not be able to get such a golden opportunity. Marwan maintained, either administer the oath of allegiance from Imam in favour of Yezid or kill him now." On this, the Imam said:

"We are Ahl-e-Bait-e-Nubuwat (Members of the Holy Prophet's family), quarry of *Risalah* (Prophethood) and birth-place of angels. Yezid is sinful and debauched person. He is a drinker and a killer, so a man like me cannot give the oath of allegiance to him." After delivering the sermon, the Imam came out of Darul Amarah. If analysed, Imam's one sentence is a guidance for forthcoming generations that, "A man like me cannot give the oath of allegiance to a man like you." It means no Hussaini can accept a Yezidi as a ruler.

While travelling from Makkah to Kufa, the Imam received the news of Hadhrat Muslim Bin Aqueel's martyrdom at a place called Sa'albia. On the occasion, the Imam delivered a sermon:

"O people! the circumstances have turned into a critical position and what you are also witnessing. The world has changed its attitude and all its virtues, excellence and kindness have ended. Alas! today no one follows the right neither tries to prevent from wrong. Now, the time has come when a Momin (believer) should believe that death of mar-

tyrdom is auspicious. I want to be martyred, as living with under such cruel conditions is itself a heinous crime. See the Kufans who resorted to perfidy and disowned us. They killed our *Naib* and messenger. They are the same people who administered the oath of my allegiance and also vowed to support *Haq* (the right). But now all have deviated, so I mention clearly that we have no supporter or helper in Kufa and the situation has completely changed and deteriorated. In such an unfavourable situation, I allow you to go back without any hesitation and we will not be incensed with it, and neither shall we level any allegation."

The caravan of Imam had just crossed Qadsiya that Hur Bin Yezid Tamami appeared commanding a force of one thousand soldiers. The Imam (RDA) delivered a speech to Hur and his colleagues:

"O people! be afraid of Allah and know the right of deservings. If you do so, it will be in your favour and salvation. I had not decided to come to Kufa until hundreds of your letters and scores of your representatives had reached me, inviting me to come to Kufa as they had no true Imam and did not want to accept the un-Islamic and unlawful government of Yezid. Your messengers had further told me that you deemed *Ahl-e-Bait* the worthy of *Khilafah* (caliphate) as perhaps Allah gathered you on the centre of *Haq* and *Hidayat* (right and guidance) through me. So I have not

come here myself, but have brought here by your requests. If you fulfill your promise and satisfy me in extending your cooperation in establishing *Deen-e-Haq*, I am ready to enter your city and if you have changed your opinion and consider our arrival unpleasant, we are ready to go back willingly."

No one answered the sermon. In the meantime, Adhaan of Asr was called and all offered their prayers in the *Imamah* (leadership) of Imam Hussain (RDA). After the prayers, the Imam (RDA) again delivered a sermon:

"O people! if you resort to abstemiousness and recognise the right of deserving, it will be the pleasure of Allah. We, the *Ahl-e-Bait-e-Rasul*, are more deserving for caliphate than these claimants. They have no right to rule as they are tyrannising. But if you do not like us, do not recognise our right and you have changed your opinion which you had showed in your letters or through your messengers, I am ready to willingly go back." (Tibri- Vol VII).

In the sermon, which Imam Hussain (RDA) delivered at a place Baiza, the Imam (RDA) clearly declared that he and his colleagues did not accept the monarchic and patrimonial government of Yezid which was founded unlawfully. In his historic sermon, the Imam (RDA) said:

"Listen to me. No doubt, these Yezidis have accepted the devotion of Satan and

have abandoned the obedience of Allah. They have spread a revolt and commotion in the country. These rulers have suspended the Islamic Jurisprudence and divided the wealth of the nation in an un-Islamic way. They term the legitimate forbidden and term forbidden legitimate. So I have the right to object on their activities. I received your letters and met your messengers who told me that you had accepted my allegiance and that you would never leave me alone and helpless. If you keep your promise, you will reach the right path. I am Hussain, the son of Ali and Fatima Binte Rasul. My personality is a model for you. If you violate your vow and withdraw from my allegiance, it would not be a strange thing as you have done so before me with my father, my brother and my cousins (i.e. Hadhrat Ali, Hadhrat Imam Hussan and Hadhrat Muslim Bin Aqueel respectively). One who is defrauded by you, is swindled completely. You have set a very bad example with your act. One who violates a vow, destroys himself with his own hands. (Ibne Aseer Vol. IV and Tareekh-ul-Ummamul Malook Vol VI).

In the same sermon, the Imam (RDA) said: "If you are frightening me of my death, I will give the same reply which was given by a companion of Holy Prophet (ﷺ) to his cousin who wanted the companion to be away from the support of Holy Prophet (ﷺ). The cousin had said that if the companion fought in favour of Holy Prophet (ﷺ), he would be killed. The companion had replied, 'I

will soon set out and when the intention of a man is virtuous and he fights like a Muslim and sheds his blood on virtuous people and be away from the culprits, he does not hesitate in sacrificing his life. If I survive, I will not be ashamed, and if killed, will not be reproached. But living in misery, is very shameful.”

Yet on another occasion, the Imam (RDA) delivered a sermon addressing the enemy forces:

“O people! remember my family background and consider who I am. Then do a little heart-searching and bring your conscience for accountability and deliberate thoroughly, is it better for you to kill me? Am I not the beloved son of your Holy Prophet’s daughter and his cousin Ali, who embraced Islam when he was very young? Is Hadhrat Hamza not my father’s uncle and is Hadhrat Jaffer-e-Tayyar not my uncle? Have you not listened to Holy Prophet’s (ﷺ) quotation which he had said in favour of me and my brother Imam Hasan (RDA) that, Hasan and Hussain are the chiefs of youths of heaven? If this statement is true and definitely true as Allah knows well that I have not told a lie throughout my life, then tell me whether you should give me a reception with drawn swords? If you do not have confidence in me, you can verify the statement from those who are still present among you or ask the companions of Holy Prophet (ﷺ) like Jabir Bin Abdullah Ansari, Abu Saeed Hazri, Sahal Bin Sa’ad Sa’idi, Zaid Bin Arqam or Unas Bin Ma’alik. They will

all tell you whether they have or have not listened to the Holy Prophet (ﷺ) saying that I and my brother Hasan are the leaders of heaven’s youths. Can this statement of Holy Prophet (ﷺ) not stop you from shedding my blood? I swear by Allah that no other grandson of any Prophet besides me is present in this world. I am the only grandson of your Prophet. Do you want to kill me because I have killed someone, have shed someone’s blood, have usurped someone’s property? Tell me what is the matter? What is the crime I have committed?”

In the night of *Ashurah* (night between 9th and 10th Muharram), the Imam (RDA) gathered all his fellows and addressed them. He said:

“O my colleagues and friends! I do not know whether there are more faithful companions than my friends in any corner of this world or does someone else have such sympathetic *Ahl-e-Bait* as do I. O brave colleagues! May Allah bless you. The promised time has reached. I think, a decision will be reached between me and them tomorrow. After deliberation, it is my opinion that you go back to your towns and villages with your souls and bodies un-hurt and do not put yourselves in this fire of extermination. The enemies have conflict only with me and not with you. I willingly liberate you from my relation of allegiance and obedience and allow you with my free consent and pleasure to leave me. You are free to go anywhere and take advantage of night’s darkness.”

Imam Hussain's companions listened to his sermon but decided to have the honour of being martyred the following day with Imam Hussain (RDA). The day of *Ashurah* appeared and after offering Fajr prayers, the Imam (RDA) addressed the Syrian armies as a fulfilment of a condition. On this occasion, the Imam said:

"O people I do not be hasty First let me say something, then you shall have the option; If you accept whatever I say and deem it true, and do justice, then you will be lucky and there would be no way out for me to oppose you, but if you do not accept whatever I say and do not do justice, and you all agree on a point what you have to do and then do whatever you want to do with me, and do not give me respite. Allah is my helper who revealed the Book (Holy Qur'an) and who is the Guardian of pious people. You we can see how the situation has shaped up. The world has been devoid of virtues and only little life is left. Alas! you do not see that *Haq* (the right) has been pushed back and wrong is being openly followed.

There is no one to stop wrong-doings. I want the death of only martyrdom."

Till Asr, all the male companions of Imam Hussain (RDA) had been martyred. Now, the Imam (RDA) himself went into the battlefield and started the war. While combating, the Imam (RDA) was also delivering a sermon to the enemies. He was saying:

"Today you people have gathered here to kill me. I swear by Allah that after me you will not kill such a man whose murder will make Allah more displeased than my murder. Allah, by disgracing you, will honour me and hence will take revenge from you."

Imam Hussain(RDA), who was trained and graduated from the school of Prophet (ﷺ), raised the voice against the atrocities and cruelties of Yazid. He was not only against Yazid but against a system of vice. He adhered to his stand till to the end, and was martyred for the same cause.

(Courtesy: *The News International*)

PATIENCE

"And certainly we shall test you with something of fear, hunger, loss of wealth, lives and fruits but give glad tidings to the patient. Who, when afflicted with calamity say "Truly! To Allah we belong and truly to Him we shall return". They are those on whom are the Salawat (i.e., Message, etc...), (i.e., who are blessed and will be forgiven from their Lord and (they are those who) receive His Mercy and it is they who are the guided ones".

(*Holy Qur'an 2: 155-157*)

Veil of a time

Miriam Zamani

It would appear that the West has a particular aversion to veiled women. In fact it seems downright afraid of them for one unfathomable reason or another. The 'veil' in question includes everything from yashmak and hijab through the 'covering' spectrum to the typically Afghan burqa.

Current western views on the touchy subject of veiling, namely that veils should be removed, forcibly if necessary, are complete and utter paradoxes when examined in the clear light of day.

Numerous western politicians imply that the veil is a serious form of female subjugation and that in order to 'free' predominantly Muslim women from intolerable 'repression', thus equalising them with their already free counterparts elsewhere, that veils must be cast aside once and for all and Women's Rights organisations in such countries naively agree.

What seems to have been completely overlooked in this scenario is that, to many, the veil is a symbol of respect, the mysteries it hides being something private in nature or, at the very least, something to be struggled for and attained rather than simply being given away at random.

People of a number of religious persuasions, not necessarily Christian, rever the Virgin Mary who is always depicted veiled, as are many other biblical personages including Jesus Christ himself on some occasions. The tabernacle in

churches and synagogues is veiled from general view as is, of course, the precious Ka'aba in Makkah.

Such veiling of religious 'icons' is not questioned and nor is the historical veiling of ancient Greek, Roman, British, Egyptian priestesses and high ranking women of countries around the globe. In the modern era too, western forms of veiling are far from isolated occurrences. Victorian ladies often veiled themselves, particularly during mourning which lasted for a two year period: Roman gypsies, still scattered throughout Europe and Central Asia, traditionally cover their hairs with knotted headscarves as do country women in Turkey, Greece, Italy, Romania, Czechoslovakia, Russia and Poland etc.

Indeed, as recently as the 1960s, British house-wives of certain classes wouldn't dream of leaving their home without their ubiquitous headscarf firmly in place and this tradition has not yet totally faded away. The hijab is a headscarf, simply fastened with a pin underneath the chin rather than being tied in a knot, so why on earth should it need removing in order to liberate the wearer?

Then of course there is the traditional western wedding veil, now in vogue in countries as diverse as Saudi Arabia, Afghanistan and China. This symbol of subjugated purity is not questioned either. A little girl's first communion veil, Spanish mantillas, the veiling of some order of Christian and Buddhist nuns, that of some

monks and priests with their somber or stately robes depending on the event, of the Patriarchs of Russian and Greek orthodoxy, of Tuareg and some Arab males et al. No one demands us such veiling practices be stopped or claim them as derisory to the people underneath their folds, quite the contrary really.

Then there is the veil as a fashion item of the type flaunted at places such as Royal Ascot when the ladies hats often offer more competition than the horses being raced, and surely no one objected to the many veiled and half veiled hats of cinema icon Bette Davis in her hey-day.

Forced veiling, as under the Taliban and in Saudi Arabia is not to be condoned of course but veiling per se is quite a different matter.

Another aspect of veiling which the West fails to accept is that under certain climatic conditions it makes plain common sense to cover up. In freezing cold countries people wrap themselves in layers of woollies and waterproofs, in hot ones lighter, loose clothings is necessary to guard against the blazing heat of the sun or throat clogging clouds of dust. Male and females, particularly those working outdoors would be crazy not to cover themselves, especially their heads, under either of the above mentioned adverse weather conditions.

So why the 'unholy' concern with female Muslim veiling practices under

which the woman is judged for what is inside her head rather than what is on it?

The so-called liberated females of the West are in the habit of using their outer appearances to get what and where they want to be in life; intelligence has largely become secondary to revealing clothes and tortuously coiffed hair. Respect for others is something they buried with their great-grandmothers and respect for themselves a feeling they have never known and fail to understand when and if they venture across it in others.

Admittedly these un-veiled, uncovered women feel free enough to believe that equal pay means equal status, the latter two something everyone would like, yet they still don't have this in most spheres of their lives. They are more victims of their 'liberation' than victors but lack in understanding, education or perhaps 'exposure' in a wider sense of the word, they still view a Muslim head covering with an unwarranted degree of antipathy which was exacerbated by the shocking events of 9/11.

However, the forced unveiling of Muslim women in order to feel safe enough to even converse with them is certainly not progress, in fact it would be a retrograde step as they would lose the traditional respect and standing which allows them far more individual security and freedom than their counterparts in the West have today.
(Courtesy: DAWN)

Taliban and the Sharia

Dr. Asghar Ali Engineer

The Pakistani government had agreed to allow the Swat authorities to enforce Sharia law in the valley and the Malakand district. This despite the fact that everyone knows how the Sharia law is understood by the Taliban.

Earlier, the Taliban had burnt down about 200 girl's schools, saying it was not permissible for girls to go to school. Then, following the agreement with the government they suddenly agreed to restart the schools if the girls wore the hijab. Now, if the girls could have gone to school wearing the hijab why did they burn down the schools? Has their Sharia law changed, following their accommodation by the government?

It is quite strange that anyone should try to stop girls from getting education in the name of Sharia. Islam is the first religion which made it obligatory for both men and women to acquire education. According to a well-known hadith, acquiring knowledge is obligatory for all men and women. Also the Qur'an uses the word "ilm" and its derivatives hundreds of times but has not said anywhere that women cannot obtain education.

The first revelation began with the word "iqra" (recite), and many women accepted Islam much before their menfolk did, and recited the Holy Book. Women used to go to the Prophet (ﷺ) regularly with their problems and even insisted that he fix one day especially for them; they

flocked to him with several questions.

In many cases they were more eager to know the injunctions of Islam than the men. Several women are counted among the "Sahabiyat" (companions) of the Prophet. Whenever the Quran uses the word "alim" or "ulema" it includes both men and women, never men alone. Other religions may or may not have put curbs on women and prevented them from acquiring knowledge but not Islam. So if the Taliban burnt down schools to protest against the government would it not imply that they politicised the Sharia? Can the politicisation of the Sharia be allowed?

It is wrong to think that Islamic law is static and that only the medieval ulema had the right or knowledge to determine the law, and that no changes can be made in keeping with new problems and challenges. It is a mistaken belief that the Sharia takes a static view of the world. No student of Islam can deny that ijtihad (implying utmost intellectual effort to understand emerging problems and challenges) is an integral part of Islamic jurisprudence. The poet-philosopher Iqbal calls it the dynamic principle of Islam.

Sharia is based on certain core values of the Qur'an which can never be ignored in any formulation of law, Justice (Adl) is one of them, and the most fundamental of Qur'anic values. Being 'Just' is among Allah's names. No law can ever violate this fundamental value and it is for this

reason that even in two verses on polygamy (4:3 and 4:129), justice is the most important condition. The Qur'an clearly says if you fear that justice cannot be done among your wives, then marry only one.

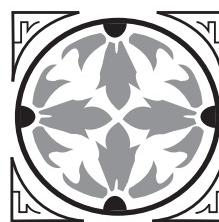
Let us remember that the law is an instrument of justice, not an end in itself. However, our traditional ulema consider Sharia law as an end in itself. Justice is the end, not Sharia per se. A law may appear just in given circumstances but may not be so with the passage of time. Also, new challenges may appear for which rethinking may become necessary. In no civilisation is the law static. Even prominent jurists of the past differed amongst themselves over the cultural context of a given law and its interpretation.

For the Taliban, who are basically tribal first and then Muslim, the law has got stuck in their past traditions. It does not change as their society does not change. Hence they are incapable of understanding the dynamics of the changing world. Moreover, it is not Allah's Will to keep the world, He created, static.

We find in Surah Al-Rahman, verse 29: "Every day He manifests Himself in yet another (wondrous) way".

Thus Allah manifests HIMSELF every day in new ways; his law too cannot remain static. The Sharia also has to respond to the new challenges (only values and norms remain constant). Pakistan has modernised itself, but its tribal areas have lagged behind and remain ferociously patriarchal. Hence the Taliban want to suppress women's right and apply the same medieval patriarchal values; there is hardly anything Quranic about their values because these are not equally fair to both genders.

Gender is after all not only a biological reality but also a social construct. If society remains static gender roles also remain frozen. It is for the Government of Pakistan to do justice to all its citizens and make the people of the Swat valley and Malakand also partners in the progress of the country. The Taliban or any other agency should not be allowed to enforce a medieval understanding of Islamic laws.



HOLY QUR'AN AND THE FACTS OF SCIENCE

If all the human beings in the world were to attempt to describe the greatness of the glorious Qur'an for all their lives, they would still be unable to do so. It is the embodiment of a living truth in a single word. All the verses of the Qur'an are enwrapped in the mystery of "the Living". They are always vital; they live. Beings are enabled to live through this mystery of God. Unless this wisdom is appreciated through the verses of Qur'an dealing with the physics of cosmos, it is not possible to understand the Holy Qur'an.

THE SEVENFOLD HEAVENS



**It is God Who created the seven heavens, and
of the earth a similar number. (65: 12)**

The Sevenfold Heavens

In many of its verses, our Glorious Book speaks of seven heavens in the universe. Science has been dealing with the cosmos for more than 200 years, yet it has been unable to obtain any information on this subject. Only in the last 25 years have extremely interesting discoveries been made in astrophysics and the miracle of the Koran been vindicated. What science has discovered is, of course, as yet only a drop in the ocean; but atleast it is beginning to realize its mistakes of the last two centuries.

Let us first take a collective look at the verses in the Koran concerned with the seven heavens and then review both their scientific explanation and the synthesis they afford.

a) The Kingdom, 67:3.

"It is He Who created the seven heavens, one above another (tabaqan)."

b) The Cow, 2:29.

....He lifted Himself to heaven, and levelled them seven heavens with order and perfection; and He has perfect knowledge of all things."

c) The Night Journey; 17:44

"The seven heavens and the earth, and all being therein declare His glory. There is nothing that does not proclaim His praise and thank Him, yet you do not understand how they declare His glory. He is All-Clement, All-Forgiving."

d) Noah, 71:15.

"Have you not regarded how God created the seven heavens, one above another (in harmony)?"

e) The Great News, 78:12.

"We have built above you seven firm heavens (firmaments)."

f) The Believers, 23:17.

"We have created above you seven paths, and We are not heedless of creation."

The cosmos represents diversified concentric magnetic layers. The central band consists of galaxies and clusters of galaxies composed of vast numbers of stars. Outside this, there is a second field with different magnetic properties containing quasars (the 'hatcheries' of star 'seeds'), and surrounding this, a third magnetic band encompassing the farthestmost regions of the universe.

The innermost circle, and particularly our own solar system with its family of planets, is the easiest region to observe. The inner structure of such a system consists of three separate magnetic fields.

Hence, when you look at the sky or into space from the earth or any other planet, you are surrounded by seven magnetic fields receding into the infinity of space. Looking at the cosmos from the earth, these are :

In order to reach a better understanding of the concept of seven heavens, I would like to summarize some further information related to astrophysics.

The layers of heavens listed above involve unimaginable distances. The first heavenly layer is approximately 6.5 trillion kilometers in thickness. The second layer, or the diameter of our galaxy, is 130 thousand light years. The third heaven, or that of our Local Cluster, spans 2 millions light years. The fourth heaven, which is the collective field of the clusters of galaxies forming the central core of the universe, is 100 million light years in diameter. The fifth heaven is at a distance of 1 billion light years and the sixth, at 20 billion light years or about 193×10^{21} km. Physical transport from one heaven to another is impossible, both because of the speeds involved and because the magnetic potentials cannot be transcended. In order to pass into these heavens, it is necessary to exceed the speed of light; that is to say, to pass beyond the world of matter.

The Glorious Koran has revealed this subtle secret of distances as well. According to some scientists, black holes at the centers of galaxies (families or collections of stars) facilitate 'jumps' from one galaxy to another. A black hole is thought to exist in the galaxy M 87. This insight, too, has been mentioned in the Event chapter in the Koran. The Koran, therefore, in describing the seven heavens, has also presented all the facts related to astrophysics.

Atoms, as everyone knows, are the basic building blocks of the world. To summarize the structure of atoms briefly, they consist of a nucleus surrounded by a cloud of electrons in motion. The electron cloud represents the energetic nature of a specific electron. The structure of the atom used to be compared to that of the solar system, but it was later discovered that this analogy is rather misleading, for

this system resembles the system of seven heavens rather than the solar system. The reason for this is that the electrons cannot select an orbital shell at random, but have to conform to the precisely defined energy levels surrounding the nucleus.

There are seven orbital shells surrounding the atomic nucleus. These are called 'orbitals' (shells) with reference to electrons. An electron can move in one of these orbits, and can exist in one of them only if it has the proper energy. But in that case, this verse is a scientific miracle in its own right, for it informs us that the seven magnetic field values of the macrocosmos are reflected also in the

microcosmos.

These layers or miniature shells are exceedingly important in the tiny electronic world of the atom. Transfer from one orbital to another involves tremendous amounts of energy. Not every nucleus can bind electrons in all seven of these shells. It can maintain electrons in these levels only to the extent allowed by its electromagnetic structure, i.e. its number of protons. The upshot is that had we been condemned to live on an atomic nucleus, we would still have seen seven heavens when we raised our heads to the sky, and observed electrons as if they were planets.



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بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

حمد باری تعالیٰ

یہ تجھ سے الْجَا اے مَاک و مختار کرتا ہوں
خطا سے درگزر فرما خطا ہر بار کرتا ہوں

اللّٰهُ الْعَالَمِينَ، لَا تَقْنَطُوا فَرْمَانٌ هے تیرا
”خطا و سہو کا پتلا ہوں استغفار کرتا ہوں“

ندامت کے بہا کراشک تیرے ذکر سے مولا
میں اپنے دل کے ویرانے کو لالہ زار کرتا ہوں

میرے سجدے یہ میری بندگی اک رسم ہے لیکن
بھروسہ تیری رحمت پر ہی اے ستار کرتا ہوں

بچانا قبر کی شنگی سے اور ناز جہنم سے
یہی ہے الْجَا یارب جو سوسو بار کرتا ہوں

تری حمد و ثناء کا حق ادا تو ہونہیں سکتا
سکون قلب کی خاطر رقم اشعار کرتا ہوں

مرے نزدیک کیوں آئے مصیبت اور پریشانی
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عطای کر دے حفیظ بے نوا کو آگئی یارب
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انسانی زندگی پر زرق حلال کے اثرات

ڈاکٹر فرزانہ سلیمان

جسے اللہ تعالیٰ نے اپنی کتاب میں حلال ٹھہرایا اور حرام وہ ہے جسے اس نے اپنی کتاب میں حرام ٹھہرایا ہے۔ رہیں وہ چیزیں، جن سے سکوت فرمایا ہے تو وہ معاف ہیں۔ حرام و حلال اللہ تعالیٰ کی عائد کردہ وہ حدود ہیں، جو تمام انسانیت کے لیے پاکیزگی اور خیر و فلاح کی ضامن ہیں۔ ان حدود کی پاس داری اسی وقت ممکن ہے، جب انسان اپنے اندر اللہ کا ڈر رکھتا ہے، ان حدود کی پابندی ہی دراصل تقویٰ ہے۔

اللہ تعالیٰ نے جس چیز کو بھی حرام و حلال ٹھہرایا ہے، معقول وجہ ہی سے ٹھہرایا ہے۔ ایک مسلمان کے لیے ضروری نہیں کہ وہ حرام کی خباشوں اور ان کے ضرر سال متنبّح کو معلوم کرنے کی کوشش کرے، جس کی وجہ سے اسے حرام قرار دیا گیا ہے، ممکن ہے ابھی علم حدود ہو یا زمانے نے اتنی ترقی کی ہو کہ اس کے متنبّح سامنے آسکیں۔ مومن پر تو یہ فرض ہے کہ وہ محض سمع و اطاعت کرے، کیوں کہ اگر اللہ تعالیٰ نے کسی چیز کو اپنے بندوں کے لیے حرام قرار دیا ہے تو اس کا نعم البدل بھی ضرور عطا فرمایا ہے۔ اس نکتے کی وضاحت ابھی قیم نے بڑی عمدگی سے کی ہے کہ اسلام نے پاسوں کے ذریعے قسمت معلوم کرنے کو حرام ٹھہرایا اور اس کے مقابل کے طور پر دعائے استخارہ عطا فرمائی ہے، سُو کو حرام کیا تو اس کے بدلے نفع بخش تجارت کو جائز کیا، مشیات کو حرام کیا تو اس کے

اللہ تعالیٰ تمام انسانوں کا خلق و رازق ہے، ان پر اس کے بے شمار احسانات ہیں۔ ان ہی احسانات میں سے ایک عظیم احسان یہ بھی ہے کہ اس نے انسانوں کو رزق فراہم کیا۔ اللہ تعالیٰ نے انسانوں کو مخاطب کر کے فرمایا: (ترجمہ) ”لوگو، زمین کی چیزوں میں سے جو حلال اور پاک ہیں، ان کو کھاؤ اور شیطان کے نقشِ قدم کی پیروی نہ کرو، وہ تمہارا گھلا دشمن ہے۔“ (سورۃ البقرہ)

پھر اس نے مومنوں کو بہ طور خاص مخاطب کر کے ارشاد فرمایا: (ترجمہ) ”اے ایمان والو، جو پاک چیزیں ہم نے تمہیں عطا کی ہیں، ان کو کھاؤ اور اللہ کا شکر ادا کرو، اگر تم اس کی بندگی کرنے والے ہو۔“ (سورۃ البقرہ)

اسلام نے حلال و حرام کے بارے میں جو پہلا اصول مقرر کیا ہے، وہ یہ ہے کہ اللہ تعالیٰ کی پیدا کردہ تمام چیزیں اصلاً حلال ہیں۔ حرام صرف وہ چیزیں ہیں، جن کی حرمت کے بارے میں صریح حکم موجود ہے۔ یعنی حلال، جس کی شریعت نے واضح نشان دی کی ہو، اجازت دی ہوا اور حرام وہ ہیں، جن کی شریعت نے قطعی طور پر مانعت کی ہوا اور جن کی خلاف ورزی کرنے والا آخرت میں سزا کا مستحق ہوا اور بعض صورتوں میں دنیا میں بھی موجب سزا قرار پائے۔ اللہ کے رسول ﷺ نے ارشاد فرمایا: ”حلال وہ ہے،

برکت سے خالی ہوگا، اگر اسے چھوڑ کر مراتوہ اس کے جہنم کے سفر میں زادراہ بنے گا۔ ایک موقع پر ایک صحابیؓ نے آپ ﷺ سے عرض کیا کہ ”یا رسول اللہ امی دعا فرمائیے کہ میں جس کام کے واسطے دعا کروں، میری دعا قبول ہو جائے۔“ آپ ﷺ نے ارشاد فرمایا کہ ”حلال رزق کھاؤ تاکہ دعا قبول ہو۔“ ان احادیث سے یہ بات واضح ہوتی ہے کہ انسان حرام میں ملوث ہونے کے بعد نہ صرف اپنے آپ کو دعاوں کی قبولیت بلکہ اللہ کی رحمت و برکت سے بھی محروم کر لیتا ہے، مجروحی انسان کی ذات سے لے کر معاشرے تک اثر انداز ہوتی ہے جس کا مشاہدہ عام زندگی میں نظر آتا ہے۔ انسان حرام ذرائع سے مال حاصل کر کے بہ ظاہر بہت مال دار ہو جاتا ہے، لیکن حقیقتاً یہ مال اس کی زندگی سے سکون غارت کر دیتا ہے، کہیں کثرت مال، اولاد کو باہم دست و گریبان کرتا ہے، تو کہیں گھرانے ڈاکوؤں کی ستم ظرفی کا نشان بنتے ہیں۔ نئی نئی بیاریاں گھیر لیتی ہیں اور علاج و معالجے میں پیسے پانی کی طرح بہتا دکھائی دیتا ہے۔ دلوں میں ایک دسرے کے لیے خلوص باقی نہیں رہتا، پیسے کی طمع اولاد کی تربیت سے بھی غافل کر دیتی ہے نتیجتاً والدین اپنا احترام و مرتبہ کھو بیٹھتے ہیں۔ عبادات روح سے خالی ہو جاتی ہیں اور انسان گناہ کرنے پر جلد مائل ہو جاتا ہے، تمام ماڈی آسانی سین میسر ہونے کے باوجود انسان کا اطمینان قلب حاصل نہیں ہوتا، یہ کیفیت اسے مایوسی کا شکار کر دیتی ہے اور اس طرح معاشرہ رذوبہ زوال ہوتا چلا جاتا ہے۔

اللہ کے رسول ﷺ ارشاد فرماتے ہیں کہ ”عبادات کے

نعم البدل کے طور پر زیاد مشروبات عطا کیے جو روح اور بدن دونوں کے لیے مفید ہیں۔ کھانے کی اشیاء میں جہاں ناپاک چیزوں کو حرام قرار دیا وہاں پاکیزہ چیزوں کو حلال قرار دیا۔ یعنی یہ کہ اللہ تعالیٰ نے اپنے بندوں کے لیے ایسا نعم البدل پیدا کیا، جس سے ان کی ضرورتیں بھی پوری ہوں اور حرام سے بھی محفوظ رہیں۔

حلال کا حکم اس لیے دیا گیا ہے کہ اس سے دل میں اطمینان کی کیفیت پیدا ہوتی ہے۔ بہترین اعمال کا سُرور ہوتا ہے، رُمے اعمال سے کراہت پیدا کرتی ہے۔ عبادات میں خشوع و خضوع پیدا ہوتا ہے، دعاوں میں تاثیر محسوس ہوتی ہے، گناہوں پر ندامت کا احساس ہمیم یافتہ ہے، اللہ تعالیٰ نے اپنے تمام رسولوں کو بھی اس بات کا حکم دیا ہے کہ ”اے ہمارے رسولو! تم پاکیزہ چیزیں کھاؤ اور نیک عمل کرو۔“ (سورۃ الاعراف)

گویا نیک اعمال کے لیے حلال اور پاکیزہ رزق ضروری ہے۔ حضور اکرم ﷺ نے ارشاد فرمایا: ”بہت سے لوگ طویل السفر، پریشان حال اللہ کے سامنے دعا کے لیے ہاتھ پھیلاتے ہیں اور یا رب، یا رب پکارتے ہیں، مگر ان کا کھانا حرام، ان کا پینا حرام، غذا ان کی حرام، ان حالات میں ان کی دعا کہاں قبول ہو سکتی ہے۔

حضرات عبداللہ بن مسعودؓ سے مردی ہے کہ رسول اکرم ﷺ نے ارشاد فرمایا ”کوئی بندہ حرام مال کمائے، پھر اس میں سے خدا کی راہ میں صدقہ کرے تو یہ صدقہ اس کی طرف سے قبول نہیں کیا جائے گا اور اگر اپنی ذات اور گھر والوں پر خرچ کرے گا تو

کردیتا ہے، اللہ نے ہر چیز کا اندازہ مقرر کر رکھا ہے۔“

(سورۃ الطلاق)

اس بات کو دل و دماغ میں راسخ کر لیجیے کہ جو حمد و اللہ کی پابندی کرتا ہے، اللہ اسے باعزت روزی عطا کرتا ہے، رزقِ حلال میں سے اللہ کے ان محروم بندوں کو، جن کا حق اللہ نے آپ کے ذمے کیا ہے، زکوٰۃ ادا کر کے اپنے مال کو پاک کریں، صاحبِ ثروت ہیں تو قرض حسنہ دیں تاکہ اللہ آپ کے مال کو افزونی عطا کرے۔ کسی کے قرض مانگنے پر اگر استطاعت ہو تو ضرور قرض دیں تاکہ نور آپ پر سایہ گلن رہے۔ ساتھ ہی قرض خواہ کے ساتھ نرمی اور درگزر کا معاملہ کریں، بے جا سراف سے پرہیز کریں کہ فضول خرچ شیطان کا ساتھی ہے، اپنی زندگی کو قیامت کے زیور سے مزین کریں، تاکہ معاشرہ بھوک اور خوف سے نجات حاصل کر سکے۔ دعا ہے کہ اللہ تعالیٰ انبیٰ محمدی کو رزقِ حلال کا شعور عطا کرے اور اس کے ثمرات و برکات سے نوازے۔ (آمین)

ذلیل ہے ہیں، جن میں سے نو ہتے حلال کمالی کے ہیں، جو شخص حلال

کمالی کی تلاش میں واپس تھک کر گھر جاتا ہے، وہ بخششا ہوا ہوتا ہے اور جو شخص کمالی کے سلسلے میں حلال و حرام کی تمیز نہیں کرتا تو اللہ بھی اس بات کی پرواہ نہیں کرتا کہ اسے دوزخ میں کہاں ڈالنا ہے، حقیقتاً انسان رزقِ حلال ہی کی تلاش میں سرگردان رہتا ہے، مگر مخفی معمولی سی غفلت رزق کو حلال سے حرام میں بدل دیتی ہے۔

رشوت بھی لوگوں کا مال، باطل طریقے سے حاصل کرنے کی ایک شکل ہے۔ حضور اکرم ﷺ نے ذخیرہ اندوزی کی سختی سے ممانعت فرمائی ہے، ”جس نے چالیس دن تک غلہ رو کے رکھا، اُس سے اللہ بری الذمہ ہے۔“ (احمد حاکم)

اللہ سبحان و تعالیٰ ارشاد فرماتا ہے کہ ”اور جو کوئی اللہ سے ڈرے گا، وہ اس کے لیے مخلصی کی صورت پیدا کرے گا اور اس کو ایسی جگہ سے رزق دے گا، جہاں سے گماں بھی نہ ہو اور جو خدا پر بھروسہ رکھے گا تو وہ اس کی کفالت کرے گا، اللہ اپنے کام کو پورا

